BRITAINES GLORIE:

OR

An Allegoricall Dreame,

with the Exposition thereof:

CONTAINING

- The Heathens Infidelitie,
- The Turkes Blasphemie,
- The Popes Hypocrisie,
- Amsterdams Varietie,
- The Church of Englands veritie

} in Religion.

And in our Church of England,

- The Kings Excellency.
- His Issues Integritie.
- The Nobles and Gentries Constancie.
- The Councels and Iudges Fidelitie.
- The Preachers, and
- The Bishops

} Sinceritie.

Conceiued and written by ROBERT CARLIELL *Gent.* for the loue and honour of his King and Country.

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Directions for the Reader.

The Dreame *is implicate, or Allegoricall, in Verſe.*
The Expoſition *is explicate, in Proſe,*
The Staffes *are* numbred *for the ſpeedie turning to the* Expoſition *of euery* Staffe; *which alſo beare the ſame* numbers: *without which, the Myſterie of the* Allegory *will hardly be vnderſtood.*

The Heathens *infidelity, is conteined in the* firſt foure Staffes.
The Turkes *blaſphemie from the* fift Staffe to the eight.
Amſterdames *varietie, from the* eight to the thirteenth.
The Popes *Hipocriſie, from the* thirteenth to the ſeauen and twentieth.
Our Churches *veritie, from the* twentie ſeuen to the laſt.

The Kings *excellencie, is handled in the* 27.28.30.38. and 39. Staffes.
His Iſſues *integritie, in the* 29. Staffe.
The Nobilitie *and* Gentrie, *handled in the* 33. Staffe.
The Councell *and* Iudges, *in the* 35. Staffe.
The Preachers *puritie, in the* 31. Staffe.
The Biſhops *in the* 36. and 37. Staffes.

77:16

TO

TO ALL VERTVOVS NOBILITIE, Reuerend Clergie, and well affected Gentrie, ROBERT CARLIELL wiſheth Grace, Mercy, and Peace, in Chriſt Ieſus.

RIGHT Noble, Religious and Worthy Perſons, the Title-Page demonſtrateth vnto you, that the plot of this Fabricke hath a generall ſcope, and is erected vpon all your ſeuerall reputations, ſo that for the intereſt which you may challenge in this Structure, I will entitle you with the Dedication: For, in ſo much as God hath giuen you the inheritance of Knowledge, Religion and Vertue, you are alſo coheires of the commendation thereof: And becauſe this building is thus magnificently beautified with excellent Statues, no

leſſe perſons then your ſelues, adorned with all the golden and precious Robes of faithfull Saints: Maruell not that I giue it a glorious name; for if the Arke of God was called, *The Glory of Iſrael*, being a Type onely, 1 *Sam.*4.21. Then the Goſpell of Chriſt Ieſus, the foundation of this Frame, ſhall make *Britaine* glorious eternally. I haue beene curious in the workemanſhip of this Edifice, and carefull leſt my blunt edged Chiſſell, in the caruing of your pictures, and inſcription of your Trophies, ſhould blemiſh your perſonages, or daſh out one letter of your fame: If I haue done well I ſhall be glad for my Countries ſake; If I haue committed any one errour, I diſdaine not to haue it amended, in this Worke, by ſuch as are better experienced then my ſelfe. Meane time I deſire my loue and good will may be louingly accepted, And ſo I reſt,

Your's moſt deuoted,
R. C.

The Dreame.

1. THe Dreame is this: *One in a ſhape diuine,*
Tranſported by the Windes as ſwift as thought,
Whoſe face more glorious then the Sunne did ſhine,
Me to an vnknowne climat quickly brought,
Where of ſtrange things that were within that Nation,
And of their natures he gaue true relation.

2 *He ſhowed me Oare of Gold, which being tride,*
As Mettals vſe to be in burning fire,
One ſhould haue thought would haue beene purified,
But contrarie it turn'd to filthie mire,
And whoſoeuer kept it afterwards,
Should be with Sprights and Goblings ſtrangely ſcar'd.

3 *Beſides the operation of this Oare*
Was, whoſoeuer toucht it, to make blinde
And ſottiſh, ſo that they could neuer more
Haue wit or ſight in any perfect kinde,
Except by bathing in one Riuer pure,
In Europe Northward where they might haue cure.

4 *In this ſtrange Countrie alſo was a flower,*
Which this good Angell had no ſooner gather'd,
But within one halfe quarter of an hower,
As a thing blaſted ſuddenly it wither'd,
And as the Marigould by the Sunne is ſpread,
This by the Sunne ſhut vp and ſeem'd as dead.

5 *The Angell then transfer'd me to a Land,*
Where huge deformed vgly Giants breed,

Which

Which ſpoil'd and burnt good corne which there did ſtand,
And ſet Tabacco *that vnſauery weed,*
One bad me taſte, but the Angell bad me leaue,
For that would me quite of my life bereaue.

6. *For this is not a man as you ſuppoſe,*
But a black fiend which humane ſhape aſſumes,
That takes Tabacco *thus through mouth and noſe,*
And brings from Hell theſe diuelliſh perfumes,
I ſtarted backſeeing it was a Deuill,
And praied good Angell ſaue me from this euill.

7. *Be not afraide quoth he, thou ſhalt that ſee*
Before that we depart this wicked Land,
Which neuer eie beheld: And then to mee
Appear'd damn'd creatures in the flames to ſtand,
Theſe are Tabacconiſts *ſaid he, that for this turne,*
Did whilſt they liu'd before-hand learne to burne.

8. *Then ſuddenly he ſnatcht me vp and flew,*
Vntill he came vnto a thick-ſet wood,
Where trees of all ſorts many thouſands grew,
And likewiſe Shrubs innumerable ſtood,
And looke how many Trees and Shrubs there were,
So many ſeuerall fruits they all did beare.

9. *Some were like Apples, but were Crabs in taſt,*
And in the eating had but ſower digeſtion:
Some were as bitter as the Oaken maſt,
More fit for ſwine then any mans refection:
Some were delicious ſweet, and perfect good,
Such as at firſt in Edens *Garden ſtood.*

10. *But as that fruit was good and luſheous,*
The ſcituation of the Trees was bad,
For none of them by meanes of Vnder-buſhes,
Sufficient roome to ſprout their braunches had,
So that for want of elbow-roome, a Tree,
Not halfe ſo fruitfull was as elſe might be.

11. *Vnfruit-*

11 *Vnfruitfull briars choakt their ſappy roote,*
And with ſharpe pricks did goad their tender Rinde,
Thornes would not let their ſpringing Armes to ſhoote,
Sprigs of wilde Trees about their branches twinde,
As if they all malicious enuie had
At that good fruit, ſeeing their owne was bad.

12 *Pitty it was the husband-mans reſpect,*
Did not roote out theſe inconuenient lets;
He might haue remedied that great defect,
By burning vp thoſe preiudiciall ſets,
For thoſe Trees properly are made to burne,
As ſome to build, and ſome for other turne.

13 *This when I had peruſed curiouſly,*
The Angell led me to a goodly Vine-yard,
Kept by a Tyrant, who ſwore furiouſly
That he would kill me with his bloudy whineyard,
The Angell ſau'd me, and compel'd him to
Declare the miſchiefes which he there did do.

14 *Then thus the Tyrant timerouſly ſaid,*
Northward from hence there is within a Land,
Amidſt the Sea, a fruitfull Paradice made,
Where goodly Vines in curious order ſtand,
Which proue exceeding plentifull: And there
I ſometime great authority did beare.

15 *And thoſe fayre Vines to all eſtates were free,*
As well the Plough-man as the Potentate,
That euery beggar might ſufficed be
Without controlement of the Magiſtrate.
So all degrees by vertue of that grape
Grew perfect wiſe, ſober, temperate.

16 *But I by craft and diuelliſh inuention,*
Deſiring their ſubuerſion, cut thoſe Vines
Vnſeaſonably, to binder their extenſion
In growth and ſpreading. And as oftentimes

As I with bloud the Rootes ſhould haue made moiſt,
A poyſon ſtrong I cloſely in did foiſt.

17 *Which to conceale from mens detection,*
This tricke I had: I ſuffered none to come
Within that Paradice for to make collection,
But I my ſelfe in perſon, or elſe ſome
Of my Confederates whom I put in truſt,
Deliuer'd them how, and to whom we luſt.

18 *Many diſeaſes hereupon did grow,*
The Ague, Palſey, Megrims, Scurfe and Scab,
The cauſe of Sickneſſes they did not know,
For no man of the Grapes ſuſpition had.
By this I got at ending of their dayes
All that they had for Roſemary and Bayes.

19 *At length my helliſh purpoſe was deſcride*
By one that vomited a poyſoned Grape,
By reaſon of an Antidote applide,
And all the Country then did beare me hate,
And for thoſe faults which I committed there.
They baniſht me, and ſo I thence came here.

20 *And all theſe Vines which here you planted ſee,*
Are of that ſort, which I from thence did bring:
But I haue cauſed other weeds to be
Set with them that they may together ſpring,
And both at one time put into the Preſſe,
The Grapes and weeds to make a mingled meſſe.

21 *And to keepe well thooſe weeds, I haue ordain'd*
They be continually vnderpropt with ſtakes,
By ſuch as I haue purpoſely retain'd,
Who in like caſe for their owne lucre ſakes,
Tenne times more curious are to trimme and prime
Their branches, then the branches of the Vine.

22 *This mingle-mangle compoſition,*
Hath much beſotted all the Peoples braines,

And such is their fond supposition,
They hold him curst that from this drink refraines:
The gaines being great for selling of this Ale,
Hath lift my head as high as Dragons taile.

23. *And all the Countrie call me Demy-god,*
Bending their knees to me with great deuotion,
And offer Gold, Iewels and Emmerods,
And all they haue for this my potion:
But out alas, their blind inchaunted sight
Sees not the Adder me that doth them bite.

24. *And that my gaine may be enlarg'd the more,*
I haue deuis'd a Law on paine of death,
That none the Iuyce of Grapes shall tast, before
The Iuyce of Weedes be mixt, whereby of breath
I haue bereaued thousands with this blade,
Which for that purpose only I haue made.

25. *The Angell answer'd, for this Impious fact,*
A iudgment on thee suddenly shall come,
Worse then the Serpents curse, for his vilde Act
Which in deluding Euah *he had done:*
Vengance from Heauen shall one day driue thee out
From this faire Vineyard with thy Rabble rout.

26. *Who pitifully shall lament thy case,*
The aspect thereof will be so vehement:
But others shall reioyce at thy disgrace,
And for deliuerance from thy mischeifes sent.
And therefore double shalt thou punisht be,
For thy delusion and vild Tyrannie.

27 *And then me thought I was translated thence*
Into a Paradice replenished
With fruitfull Trees, Corne, Vines, and Hearbs, from whence
The Tyrant had before beene banished:
Who when he kept it was not so perfidious
As is the man that keepes it now Religious,

28 *For hauing Children, he inſtructs them how*
They may thoſe Trees, Corne, Vines, and Hearbs beſt keepe
From Caterpillers, Cankers, and the Sow,
That longs into that place by ſtealth to creepe,
To ſpoyle the Paradice: Of which ſort there were
Some by that Tyrant left of purpoſe there.

29 *So that this Paradice is like to flouriſh*
Vntill the finall period of all things,
For his fayre iſſue know well how to nouriſh
Thoſe holy Plants, and thoſe cleere water-ſprings
Running there-through to keepe from foule pollution
Till all things haue their finall diſſolution.

30 *And how prouiſion is by Vertue made*
To keepe the Caterpillers from the trees,
Is thus; A fire vnderneath is laid,
Whoſe ſmoake conſumes them as in ſwarmes of Bees
Is vſed commonly to rid the Drones,
And ſo they proue continuall fruitfull ones.

31 *And that the Corne from Cankers may be cleane*
Thouſands of carefull Labourers are fitted
To poliſh, cleanſe, and winnow, by which meane
None but good Corne is to the ground committed:
The like care is to cleare the hearbs from weedes,
So there good Corne and good Hearbs onely breedes.

32 *But to keepe out that beaſtly breed of Swine,*
Three thick-ſet hedges decently are placed
About the Paradice, leſt they ſhould vndermine,
And ſo it might be vtterly defaced:
Theſe fences being ſtrong, this ſtincking rout
Shall ne're get in, though they runne round about.

33 *The firſt and out-moſt hedge is guarded well*
By Champions of valiant condition,
Who watch continually them to repell
With ſhield and ſpeare, or ſword, or ſuch munition:

And

And if the Swine but once come neare that fence,
One of thoſe weapons ſure ſhall beate them thence.

34 *But if the Swine doe chance to ſneake vnſeene*
Of all that well approued outward guard,
Within the hedge, a little ſpace betweene
The firſt and ſecond fence, them to reward,
Lye Beagles to diſcouer the intruſion
Of thoſe, that wiſh to Paradice confuſion.

35 *Being ſet on by that quick-ſented Crue,*
The ſecond guard, being hunt-ſmen, ſoone prepare,
Who make thoſe Swine their boldneſſe for to rue,
By force of Iauelin, Piſtoll, Pike, or Speare:
Whoſe proued ſhields, and vertue of their Armes,
Them 'gainſt a thouſand Boares will ſaue from harmes.

36 *But ſay a foule Swine in a cleane beaſts skinne,*
Were cloſely put (as none but cleane come there)
Thinking by ſubtile policie to get in,
Yet would it be deſcride ere it come neere:
For the third guard is clad in Armes compleat,
And ſearch each beaſt that thither comes to eate.

37 *And they with compleat furniture addreſt,*
In ſingle combat ſhunne no fierce aſſault,
Such manly courage reſteth in their breſt,
From an whole hoaſt they neuer will reuolt,
But fight couragiouſly and winne the day,
And carry conqueſt for their prize away.

38 *This goodly Paradice thus is ſafely kept*
From vncleane beaſts, chiefely from Wolues and Bores,
By Vertues care and prouident reſpect,
Who chiefe Commander is, and keepes the dores,
And lets all in and out, and ſets theſe guards,
(Whom for their paines he daily giues rewards.)

39 *And ſo the Lambs and ſilly Sheepe feede free*
From the Wolues rapine, and the Swines infection,

Plentie of Corne is alwaies ſeene to bee,
And fruits great ſtore, by Vertues good direction,
Good Sallet heaubes aboundant, water cleare
(As if it were diſtil'd) in Riuers there.

And thoſe three Guards me thought deuoutly pray'd
For the continuance of this heauenly place,
And God graunt Vertue all happineſſe they ſaid,
And his poſteritie, with increaſe of grace,
Mercy, and peace, for euermore. And then
Legions of Angells anſwered, Amen.

THen toward me the Angell turn'd his face,
And ſaid he now had ſhewed me, good from euill,
Vertue from vice, Celeſtiall from baſe
Terreſtriall things, bright Angells from the Diuell,
And of theſe things to know the explanation,
Reade theſe few leaues and ſee the Demonſtration.

Which take and Coppy out with expedition,
For I muſt leaue you now to Vertues guard,
To whom preſent it without intermiſſion,
And he to you for this will giue reward,
I tooke my penn, as he gaue me commiſſion,
And thus I writ the Viſions expoſition.

The

The Exposition.

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1. ——————— *One in a ſhape diuine,*

BY theſe words is meant the Spirit of Truth, the Reuelation of the Myſterie of Ieſus Chriſt, the diuine and heauenly operation of the holy Ghoſt.

Tranſported by the Windes as ſwift as thought,

Which is inſpired, and breathed, into our ſoules, thoughts and conſciences, from the mouth of the moſt ſacred Trinitie: as *Act.* 2. it is ſaid, that when the Apoſtles receiued the Holy Ghoſt, *ſuddenly there came a ſound from heauen, as of a ruſhing and mighty winde, and it filled all the houſe where they ſate.*

Whoſe face more glorious then the Sunne did ſhine,

The word of Truth may well be ſaid to be farre more glorious then the Sun in brightnes and ſhining, in reſpect of the integritie and eternitie thereof: for the Sun onely giueth light vnto the outward eyes, to guide our naturall feet from ſtumbling: But this gracious viſitation in Chriſt Ieſus hath lightned the darkneſſe of our hearts, to guide our mindes and affections, leſt we ſtumble at errors and deadly ſinnes, and ſo fall into perdition S. *Iohn* 1. 4. ſpeaking of the worthineſſe of the word, ſaith, *It was life, and the life* (meaning Chriſt Ieſus) *was the light of men.*

Me to an vnknowne climat quickly brought,

By this is to be vnderſtood a Repreſentation vnto vs of ſuch places, where the light of the Goſpell hath not yet ſhined, and where the word of Truth is not yet preached, as amongſt the Heathen people, Pagans, Infidels, Virginians, and other the like barbarous and bruitiſh Nations

and as it was with vs Gentiles in the time of the Law before our vocation, as it is written, *Wee were ſometimes ſtrangers from the promiſe, Epheſ.* 2. 12.

Where, of ſtrange things that were within that Nation,
And of their Natures he gaue true relation.

That is, the Spirit of grace doth demonſtrate vnto vs, the ſtrange Religions and Hereſies of thoſe forraine Nations, their vaine ſuperſtitions, and blinde Idolatry, and the effects and euents of their errors: 1 *Cor.* 4. 5. *He will lighten things that are hid in darkneſſe, and make the Counſels of the hearts manifeſt.*

2 *He ſhewed me Oare of Gold,* ——————

All is not gold that gliſtereth, neither is this meant to be materiall Oare, but that which indeed (if it had beene of the right touch) would haue been farre more pretious then gold. It is meant by their Religion, which being of a counterfeit ſtampe, is but a *ſuperficies*, faire without, but droſſe within; for inſtead of worſhipping the liuing God, they adore a dead Idoll of gold, and ſometimes of wood and ſtone: ſome of them alſo worſhip the Sun, the Moone, and the Starres; ſome put their truſt in their Coyne, ſaying, with the couetous miſer, *Pecunia omnia poteſt*: I pray God too many of thoſe Idolaters be not amongſt vs; nay, ſome worſhip the Diuell himſelfe.

Wee read in the 2 *Kings* 16. 3 *That Ahaz King of Ieruſalem made his ſonne to goe thorow the fire, after the abhominations of the Heathen, as a ſacrifice to the Idoll Molech.*

Alſo, in the 2 *Kings* 21. it is ſaid of *Manaſſeh*, that *hee built the high places which Hezekiah his father had deſtroyed, and hee erected vp Altars for Baal, and made a Groue as did Ahab King of Iſrael, and worſhipped all the hoaſt of Heauen, and ſerued them.*

And as in thoſe times *they worſhipped the Gods of their Nations*, 2 *Kings* 17. 29. So it is now with thoſe ignorant incredulous

dulous people in our dayes which know not the true God.

——which being tride
As Mettals vſe to be, in burning fire,
One ſhould haue thought would haue beene purifide:
But contrary, it turn'd to filthy mire.

The Goſpell of Ieſus Chriſt is compared to a burning fire, moſt vehement, which maketh a change of things through all the World: as in *Luk*: 12.49. Chriſt ſaith, *I am come to put fire on the earth*, ſpeaking of the Goſpell, ſo then this is the meaning of the laſt verſes, That the Religion of thoſe Idolaters and Heathen people, being compared and examined with our Catholike and Apoſtolike Doctrine, it needes no other touchſtone, it ſhewes both inſide and outſide, that in reſpect thereof it is baſe and vilde, and as durt and droſſe to pure gold, as a pibble-ſtone to a precious Diamond.

If we diligently peruſe the Scriptures, we ſhal finde that Idolatry is forbidden 500. times in the New and Old Teſtament with ſeuere puniſhments: And God himſelfe for this vilde wickedneſſe and abhomination thereof, hath pronounced, that *the entiſers to Idolatrie ſeeme they neuer ſo holy ſhould be ſlaine, Deut.* 13.5.

Bleſſed is the Tree whereby Righteouſneſſe commeth, but that is curſed that is made with hands, both it and he that made it: He becauſe he made it, and it being a corruptible thing, becauſe it was called God, Wiſ. 14.7.8.

And whoſoeuer kept it afterward.
Should be with ſprights and goblings ſtrangely ſcard.

Heere is to be noted, that after our conſciences haue beene throughly tried, by the word of God, and that we haue receiued by the ſpirit of Grace the knowledge of Chriſt Ieſus, if we reuolt againe from the truth, to ſerue ſtrange Gods, the Lord will giue vs ouer to the temptations of Satan, hardneſſe of heart, blindneſſe of vnderſtan-

ding, and will bring vpon vs warre, famine, and all the curſes mentioned in the Booke of his Law, and in the end death and deſtruction, & after death perpetuall damnation.

It is euident in diuers places of the Old Teſtament, in euery Booke, that the Kings of Iſraell ſo long as they kept the Commandements of God, and obſerued his Lawes, as the Lord hath appointed, not according to their owne imaginations, they proſpered in all their doings, and many bleſſings were vpon them: But when they went a whoreing after ſtrange gods, the vengeance and wrath of God came vpon them, with many heauy curſes pronounced: whereof reade 2 *King.* 17.7. *Exod.* 22.20. alſo 23.32.33. *Deut.* 17. from 2 *verſe* to 8. alſo 29 from the 18. to the laſt *Verſe*, alſo 30.17.18. *Reuel* 21.8.

3 *Beſides the operation of this Ozre*
Was, whoſoeuer toucht it, to make blinde
And ſottiſh, ſo that they could neuer more
Haue wit or ſight in any perfect kinde.

Here are deſcribed the effects of Idolatry, Blindneſſe and dulneſſe of vnderſtanding: So here are blinde gods and blinde people.

2 *Sam.* 5.8. When King *Dauid* and his men went to Ieruſalem vnto the Iebuſites, he promiſed preferment to thoſe that would ſmite the *Lame* and *Blinde*, meaning the Idols which his ſoule hated, as the text mentioneth.

And *Salomon Wiſ.* 14.26.27. ſaith, that *the worſhipping of Idols, which ought not to bee named, is the beginning and the cauſe, and end of all euill: for either they are mad when they bee merry, or propheſie lyes, or liue vngodly, or elſe lightly forſweare themſelues.*

The Apoſtle *Paul* alſo, writing to the *Eph* 4.17.18.19. exhorteth them, *that they will not walke as other Gentiles, in vanity of their minde, hauing their cogitation darkened, and being ſtrangers from the life of God, through the ignorance that is in them, becauſe of the hardneſſe of their hearts, &c.*

And

And it may be truely applyed vnto them that is ſpoken by *Iſai* the Prophet, *cap.* 59. 10. *They grope for the wall like the blinde, and as one without eyes, they ſtumble in the noone-day, as in the twilight, and they are in ſolitary places as dead Men.*

Except by bathing in one Riuer pure,
In Europe Northward where they might haue cure.

The word of God in diuers places of the Scripture is likened to Riuers and waters, whereby is meant, that if thoſe Idolatrous Nations haue recourſe to the holy Scriptures, as they are now profeſſed and taught in the Church of great Britaine, they ſhall bee deliuered and freed from their blindneſſe and ignorance.

Iohn 4. 14. *Whoſoeuer drinketh of the water* (ſaith Chriſt) *that I ſhall giue him, ſhall neuer be more a thirſt, but the water that I ſhall giue him, ſhall bee in him a well of water ſpringing vp into euerlaſting life.*

Ezech. 47. 8. 9. The Scriptures are called wholeſome waters, in theſe words; *Theſe waters iſſue out towards the Eaſt Country, and runne downe into the plaine, and ſhall goe into one Sea, and the waters ſhall be wholeſome, and euery thing which moueth whereſoeuer the Riuers come, ſhall liue: and there ſhall be a very great multitude of fiſh, becauſe theſe waters ſhall come thither; for they ſhall be wholeſome, and euery thing ſhall liue whither the Riuer commeth.*

Alſo in the 36 *ver.* 25. Gods Spirit is compared to cleane water: where the Lord ſaith; *I will poure cleane water vpon you, and ye ſhall be cleane; yea, from all your filthineſſe, and from all your Idols will I cleanſe you.*

And the Apoſtle *Paul* writing to the *Eph cap.* 5 *ver.* 26 27. ſheweth how Chriſt ſanctifieth and cleanſeth his Church by the waſhing of water through the word, that he might make it vnto himſelfe a glorious Church, not hauing ſpot or wrinckle, or any ſuch thing, but that *it ſhould be holy and without blame.*

Laſtly,

Laſtly, Baptiſme (which theſe Heathen people haue not) is a token, that God hath conſecrated the Church to himſelfe, and made it holy by his word, that is, his promiſe of free Iuſtification and Sanctification in Chriſt.

4 In this ſtrange Country alſo was a Flower,
Which this good Angell had no ſooner gather'd,
But within one halfe quarter of an hower
As a thing blaſted, ſodainly it wither'd,
And as the Marigold by the Sunne is ſpread,
This by the Sunne ſhut vp and ſeem'd as dead.

Certaine it is, that there is a flower in the Indies, which when the Sun ſhineth it ſhuts it ſelfe cloſe, as a Marigould openeth by the ſun. And there is a Tree called the ſhame-fac'd-Tree, which groweth very fayre and greene, whoſe leafe if you touch, though you plucke it not from the Tree, yet it will ſhrinke together for a ſeaſon, like as if it would vvither, and ſo continue vntill your departure from that place, but the purpoſe here is not to diſcouer naturall cauſes, but to make ſpirituall vſe.

Therefore, by this flower is ſignified the vveake Faith of theſe Infidels, which as it is little or none at all, ſo it hath no ſure foundation wherupon it is built, and therefore cannot ſtand againſt the power of the ſpirit of truth, no more then the Idol *Dagon* did before the Arke of the Lord, whereof it is written, 1 *Sam.* 5. 2. 3. 4. *That the Philiſtines tooke the Arke of God, and brought it into the houſe of their chiefe Idoll Dagon, and ſet it by Dagon. And when they of Aſhdod roſe the next day in the morning, behold Dagon was fallen vpon his face on the ground before the Arke of the Lord. And they tooke vp Dagon and ſet him in his place againe, And they roſe vp earely in the morning next day, and behold Dagon was fallen againe vpon his face on the ground before the Arke of the Lord, and the head of Dagon and the two palmes of his hands were cut off vpon the threſhold, onely the ſtumpe of Dagon was left to him:*

And

And so it is with this flower which properly I cannot call Faith, seeing the Apostle *Paul 2.Thes.3.2.* saith, *All men haue not faith*, but it is a kinde of blinde zeale in their blinde Religion, which at the appearance and tryall of the spirit of God withereth like a flower.

5 *The Angell then transferr'd mee to a Land,*
Where huge deformed vgly Giants breed,
Who spoild and burnt good Corne which there did stand,
And set Tabacco that foule stinking weede.

By this land is conceiued so much as is vnder the Dominion of the great Turke, where the people may properly be called deformed vgly Giants, in respect of their horrible foule Heresies and blasphemies which in them is more monstrous and damnable, then in the heathen people before mentioned, which neither haue heard of Christ since his comming: nor any type, figure, or Propheſie of him before his comming: But these Monsters haue euer had the Law of *Moses* among them, and also the bookes of the Prophets, which likewise they haue now in vse; whereby the fore-knowledge of the true Messias was prefigured vnto them: They did also know of his comming, they haue heard his Doctrine, seene his miracles, he liued and died amongst them; Yet, these sauage and wilde Gyants of the earth, which neuer were naturally born, as I may say, in respect of regeneration, wast and burne vp (our Bibles, wherein is written the Gospell of our blessed Sauiour) that good seed which that great Husband-man Christ himselfe did sow within their Land, *The bread of life, Iohn.6.48. I am the liuing bread* (saith Christ) *which came downe from Heauen, If any man eate of this bread hee shall liue for euer: And the bread that I will giue is my flesh, which I will giue for the life of the world, Ioh 6.51.*

This bread was giuen to the Iewes before any other Nation (which is within the Turks Dominion now by Inuasion) being the elect people of God, before the calling of

vs the Gentiles, as appeareth, *Math.*15. 26. When the Canaanitish woman cried out to Iesus for her daughter which was miserably vexed with a Deuill; Christ answered, *It is not good to take the Childrens bread* (which were the Iewes) *and to cast it to whelps* whom Christ so called being strangers from the house of God: But Christs holy name be glorified, *that we now are made partakers of this heauenly bread, wherby we are made one body with him*, 1. *Cor.* 10. 17.

But instead of this bread of sinceritie and truth, 1. *Cor.* 5. 8. These deformed Giants the Turkes, haue sowed another kind of seede, such Corne as will proue vnto them *as the bread of affliction mentioned in the* 1. *Kings* 22. 27. *Or as the bread of teares, Psal.* 80 5. *Or as the bread of Aduersitie, Isa.* 30. 20. For it is Tabacco, it is the black seede of blasphemy, which they haue sowne, a horrible contempt and defiance of the Gospell, and an approbrious iniurie and violence done to Christ himselfe, worse then the blasphemie of *Pharaoh*, saying; *Who is the Lord that I should heare his voice, and let Israell goe? I know not the Lord, neither will I let Israel goe, Exod.* 5. 2. Worse then the blasphemie of *Olofernes*, saying; *Who is God but Nebuchadonozer? Iudith* 6. 2. 5. Worse then the blasphemie of the Pharises, that said, *Christ cast out Deuils by Belzebub the cheife of Deuils, Luk.* 11. 15. For the Turke yet ceases not to defie and blaspheme Christ Iesus that was crucified about 1586. yeares past terming himselfe in derision and scorne of the Sauiour of the World, occupier and possessor of the Tombe of the hanged God of the Iewes: And in the Gates of their Temples (I tremble to thinke of their deuillish rebellion against the Lord) they place the Image of Christ hanging vpon the Crosse with his head downwards, when they haue taken a Christian, and they force him either to turne to their abhominable Religion, or else put him to extreame and miserable slauery, in which desperate case, many Christians are drawne to reuolt from their faith, and believe in *Mahomet*, and

then

then when the Christians enter into their Church, they are constrained to spurne that Image on the face, in despight and defiance. Let the World iudge what they doe to Christ himselfe in their hearts, when to his Image they are so spightfull: For which cause this their odious blasphemie is compared to that stinking weede Tabacco: For as Tabacco being suckt into the mouth, causeth men to euacuate a noysome choaking smoake, and maketh the body of Man black and vncleane within: so doth their profession & their faith in their Religion make their soules black, and cause filthy blasphemies to come out of their mouthes, as it is written of Antichrist, *He opened his mouth vnto blasphemie against God, to blaspheme his name and his Tabernacle, and them that dwell in Heauen*, Reuelation 13. 6.

One bad me taste, ——————

Satan hath beene a Tempter from the beginning, and is, 1. *Thess.* 3. 5. and consequently the wicked which are the children of the Deuill are alwaies ready to seduce and deceiue the Children of God, and cause them to forsake God if it were possible, but such are enimies to Christ & deceiuers.

Many deceiuers are entred into the World which confesse not that Iesus Christ is come in the flesh, He that is such a one is a deceiuer and an Antichrist, 2. *Iohn* 1. 7.

—————— *the Angell bad me leaue,*
For that would me quite of my life bereaue.

By the corruption of nature wee daily commit sinnes of infirmitie, but such as belong vnto the Lord shall bee kept and preserued by his grace from falling into heinous sinnes such as blasphemie is, we are deliuered from the snares of death, the delusions of the Deuill, and the temptations of the wicked, by the infusion of Gods spirit, and the illumination of the Gospell.

The Lord knoweth to deliuer the godly out of temptation, 2 *Pet.* 2. 9.

Because

Becauſe thou haſt kept the word of my patience, therefore I will deliuer thee from the houre of temptation, Reuel. 3. 10.

6 For this is not a man as you ſuppoſe,
But a black fiend which humane ſhape aſſumes,
That takes Tabacco *thus through mouth and noſe,*
And brings from Hell theſe deuilliſh perfumes.

The firſt man Adam was made a liuing ſoule, 1. *Cor.* 15.45. *After the Image of God according to his owne likneſſe,* Gen. 1. 26. That is, *in righteouſneſſe and true holineſſe,* Ephe. 4 24. and continued in that ſtate vntill his fall. *The laſt Adam was made a quickning ſpirit,* 1 *Cor.* 15 45. that is, Chriſt bringeth vs from Heauen the ſpirit of life, whereby we are now in the ſtate of Grace: Of which ſtate the Turkes haue no part, becauſe they denie and defie Chriſt.

So then the Turkes are the Children of the Deuill, according as Saint *Iohn* writeth *Cap.* 8. 44. *Yee are of your father the Diuell, and the luſts of your father you will dee.*

As for their Blaſphemie, of all the ſinnes in the World that man can commit, it is ſo high & preſumptuous againſt our Sauiour that died for vs; that the very light of our naturall vnderſtanding, without any further probation of Scriptures, will tell our hearts and conſciences, with feare and trembling (if we haue any conſcience at all, or except we haue a ſeared conſcience) that it is the very workes of darkneſſe, helliſh, damnable, and deuilliſh, and if there be any ſpirit of error and wickedneſſe worſe then Deuils, it is their inuention and Doctrine, *For Diuels know and confeſſe Chriſt,* *Luk* 4.41. Oh miſerable and wretched people, that hauing the ſhape of men, they ſhould be worſe then Deuils.

I ſtarted back ſeeing it was a Deuill.

By the ſtarting back is meant, that we ſhould not keepe company with the wicked blaſphemers of Chriſt, but flie from them: *Put away therefore from among your ſelues that wicked*

wicked man, 1 *Cor.* 5. 13. which is ſpoken of thoſe which are without, that is, which are not ſubiect to Gods word, and to the Diſcipline of the Church.

The laſt Verſe ſignifieth, that wee ought to pray in the Holy-Ghoſt. *Iude* 20. *ver. Edifie your ſelues in your moſt holy Faith, praying in the Holy Ghoſt.*

And *Mat.* 6. 9. Chriſt himſelfe commandeth vs to pray thus, *Our Father, &c. But deliuer vs from euill, &c.*

7 *Be not afraid quoth he,* ——————

Here is to be obſerued the ſingular loue of Chriſt, that in any feare or danger he will comfort and ſtrengthen ſuch as belong to him: *Iohn* 16. 33. Chriſt ſpeaking to his Diſciples, ſaith, *In the world yee ſhall haue affliction, but be of good comfort, I haue ouercome the world:* Wherefore let vs ſay with the Apoſtle *Paul*, 2 *Cor.* 1. 3. 4. *Bleſſed be God euen the Father of our Lord Ieſus Chriſt, the Father of mercy, and the God of all comfort, which comforteth vs in all our tribulation, that we may be able to comfort them which are in any affliction, by the comfort wherewith we our ſelues are comforted of God.*

——————*thou ſhalt that ſee*
Before that wee depart this wicked Land,
Which neuer eye beheld. ——————

Sometimes the Lord ſheweth ſignes and wonders that his power may be knowne, *Exod.* 34. 10. Sometimes for the confirmation of the Doctrine of them that beleeue, and eſtabliſhing of their Faith, *Mark* 16. 17. Sometimes preceeding the day of Iudgement, *Mat.* 24. 29. 30. 31. So is it alſo with his ſights, hearings, and apparitions, *Ioſu.* 5. 13. 14. 15. 2. *King.* 7. 6. 7. *Acts* 16. 9. 18. 9.

—————— *And then to mee*
Appear'd damn'd creatures in the flames to ſtand,

Here is the iuſt iudgement of the Lord ſeene vpon the wicked for their vnbeliefe: *He that will beleeue and be bapti-*

zed

zed shall be saued, but he that will not beleeue shall be damned, Mar.16.17. For the time is come, that iudgement must begin at the house of God. If it first beginne at vs, what shall the end be of them that obey not the Gospell of God? and if the righteous scarce be saued, where shall the vngodly and sinner appeare? 1.Pet.4.17.18.

Also *2.Thes.2.8.9.10.11.12.* The Apostle *Paul* speaking of the wicked man that shall be reuealed, saith, *The Lord shall consume him with the spirit of his mouth, and because that wicked mans comming is by the working of Satan, with all power, and signes, and lying wonders, and in all deceiueableneſſe of vnrighteouſnes among them that periſh*, he sheweth, because they receiued not the loue of the truth that they might be saued, *Therefore God shall send them strong delusion, that they should beleeue lies, that all they might be damned which beleeued not the truth, but had pleasure in vnrighteouſneſſe.*

Many examples may be produced out of the Scriptures, to proue and declare the iudgement of God against the wicked, will be terrible and fearfull at the day of his second comming; and that Hell is prepared from the beginning for the Deuill and his Angels, and all wicked persons. One more onely shall suffice to shew the Description of Hell, that these wicked blasphemers, & all others may be affrighted in their consciences, and conuert and be saued: *Isa.30.33.* The Prophet saith, that *Tophet is prepared of olde*, that is, Hell, *It is euen prepared for the King, hee hath made it deepe and large, the burning there of is fire and much wood, the breath of the Lord like a River of brimstone doth kindle it.*

These are Tabacconists that for this turne,
Did whilst they liu'd before-hand learne to burne.

These *Tabacconists* are those blasphemers spoken of before, and such as dispise the word of truth, and the Gospell of Christ Iesus, whose wickednesse is said to burne as fire whilest they liue: *Isa 9.18.19. For wickednesse burneth as a fire,*

fire, it deuoureth the bryars and the thornes, and will kindle in the thicke places of the Forreſt, and they ſhall mount vp like the lifting vp of ſmoake. By the wrath of the Lord of Hoaſts ſhall the Land be darkened, & the people ſhall be as the meat of the fire.

8. *Then ſuddenly he ſnatcht me vp and flew,*
Vntill he came vnto a thick-ſet wood,
Where trees of all ſorts many thouſands grew,
And likewiſe Shrubs innumerable ſtood,
And looke how many Trees and Shrubs there were,
So many ſeuerall fruits they all did beare.

Here is repreſented vnto our eyes, the confuſed mixture of opinions and Sects of Religion in *Amſterdam*, a Towne within the 17. Prouinces, where it is certainly knowne, that there be more varieties of doctrines, then in any one place of the world, as namely Proteſtants, Papiſts, Atheiſts, Anabaptiſts, Browniſts, Arians, the Family of Loue, and ſuch like, and I thinke ſome of no Religion at all, wherefore the place is compared to a Wood, the people to Trees, and their Sects to Fruits, which may fitly be ſaid to be of ſeuerall kindes, in reſpect of the difference of opinions. *Euery Tree is knowne by his fruit, whether it be good or euill, Mat.* 12. 33. *A good man out of the good treaſure of his heart bringeth forth good things, and an euill man out of an euill treaſure bringeth forth euill things, Mat.* 12. 35.

9. *Some were like Apples, but were Crabs in taſt,*
And in the eating had but ſower digeſtion:

This may be vnderſtood of the fruits of Mans inuentions, which carry onely a ſimilitude of goodneſſe, but are bad in themſelues, as the Crab is like to an Apple, but is leſſer and farre worſe in taſte. Such is the hypocriſie of the Browniſts, whoſe digeſtion is ſower, (that is) their punishment certainly will bee very grieuous vpon themſelues; *Seeing that the earth which ſinneth not, ſhall be made waſte becauſe of their wickedneſſe, as in Micah* 7. 13. Notwithſtanding, *the*

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Land ſhall be deſolate, becauſe of them that dwell therein, and for the fruits of their inuentions.

Some were as bitter as the Oaken maſt,
More fit for ſwine then any mans refection:

Theſe are the fruits of the fleſh, which in many things are bruitiſh. Ro. 7. 18. *I know* (ſaith the Apoſtle *Paul*) *that in me, that is, in my fleſh, dwelleth no good thing, for to will is preſent with mee, but I finde no meanes to performe that which is good.* Gal. 5. 19. *The workes of the fleſh are manifeſt, which are Adulterie, Fornication, Vncleanneſſe, Wantonneſſe, Idolatrie, Witchcraft, Hatred, Debate, Emulations, Wrath, Contentions, Seditions, Hereſies, Enuie, Murders, Drunkenneſſe, Gluttonie, and ſuch like.* To all theſe euery man is naturally prone, but two of theſe may be appropriated to the fruits of the Papiſts, to wit, Fornication and Idolatrie, the one being tolerated, the other allowed by their Religion, ſo that it ſeemeth they neuer learned this leſſon of Saint *Paul*, or elſe they ſcorne to allow his Doctrine, or elſe it is out of their booke. But let them know, as Saint *Paul* ſaith, *That ſuch ſhal not inherit the kingdome of God.*

Some were delicious ſweet, and perfect good,
Such as at firſt in Edens *Garden ſtood.*

Theſe are the fruits of Righteouſneſſe and of the Spirit, and may be ſaid to proceed from a true zealous Proteſtant. *Gal.* 5. 22. *The fruit of the Spirit is Loue, Ioy, Peace, Long-ſufferin, Gentleneſſe, Goodneſſe, Faith, Meekeneſſe, and Temperance.*

10. *But as that fruit was good and luſheous,*
The ſituation of the Trees was bad,
For none of them by meanes of Vnder-buſhes,
Sufficient roome to ſprout their branches had,
So that for want of elbow-roome, a Tree,
Not halfe ſo fruitfull was as elſe might be.

Many times it fals out that the Godly are hindred by the wicked,

wicked, that they cannot shew their good workes in such measure as they would. For the profession of the true Gospell of Iesus Christ, is oftentimes eclipsed in them by the darke cloudy meetings and mixture of Herisies of others, among whom they liue, so that it doth not shine with his perfect light, especially among such as either refuse to heare the Gospell of Christ at all, or else if they heare it, they will peruert it, and make the construction thereof according to their owne fantasies. So these vngodly people are compared to vnder-bushes, that hinder the propagation of Gods holy word, and the growing and prospering of the fruits of the spirit.

And they are like to the Pharises, that neither would beleiue the Gospell themselues, nor suffer others to beleiue, *Matth.* 23. 13. And like to the Iewes spoken of in the 17. Chapter of the Acts of the Apostles, where *Paul* being in Thessalonica, (as his manner was) went into their Synagogue, opening and alleadging, *that Christ must haue suffered and risen againe from the dead*, and some beleiued, but the Iewes which beleiued not, tooke vnto them certaine vagabonds, and wicked fellowes, and made a tumult in the Citie, and would haue brought *Paul* out to the people.

Vnfruitfull briers choakt their sappy roote,
And vnth sharpe prickes did goad their tender Rinde,
Thornes would not let their springing Armes to shoote,
Sprigs of wilde Trees about their branches twinde,
As if they all malicious enuie had
At that good fruit, seeing their owne was bad.

Enuie is one of the fruits of the flesh, as before mentioned, and therefore is altogether repugnant to the spirit. And heere is demonstrated vnto vs, the malice of the Children of the Deuill against the Children of God. According as Christ saith to his Disciples, *Ye shall be hated of all men for my sake*, *Matth.* 10. 22. They that doe maintaine the wicked Heresies, and vaine inuentions, haue their eyes euill,

becauſe the proteſtant is good. The ſimilitude of ſharpe pricking briars and thornes is alluded vnto ſuch as haue heard the word, *but the cares of the world, and the deceitfulneſſe of Riches, and the luſts of other things, enter in and choake the word, and it is vnfruitfull, Mark.4.19.*

But that is not all the hurt they doe, to be vnfruitfull in themſelues, for the nature of ſuch bryers and thornes is to make the ground barren round about where they grow, and to hinder the growth of any thing that is neere thereunto.

And they may be ſaid to be wilde Trees, which haue not the knowledge of truth grafted in their hearts, of which there are too many in that place, and thoſe of ſeueral Sects; ſo that it is now with the good Proteſtant in that place, as it was with the Children of Iſrael, who being but one people in their iourney to the Land of promiſe, met with diuers Nations that reſiſted them; & being there is but one truth, which the Proteſtants profeſſe, there they are much cumbred and troubled with many hoaſtes of Errors, but as the Lord euer gaue the Conqueſt to the Iſraelites, ſo no doubt he will do to the Proteſtants.

12 *Pitty it was the husband-mans reſpect,*
Did not roote out theſe inconuenient lets;
He might haue remedied that great defect,
By burning vp thoſe preiudiciall ſets,

What greater ruine and ſpoiling of a delicate faire garden then to ſuffer it to be ouer-growne with weeds? What greater confuſion to a Common-wealth then errors in Religion? and as it belongs to the prouidence and care of a good Gardener to preuent the one: So it appertaineth to Magiſtrates and Eccleſiaſticall gouernors to remedie the other, ſo neere as they can.

But it fals out ſometimes, that thoſe weedes onely which are growne great and apparant, are onely pluckt vp, the reſt being

being neere the ground amongſt good hearbes are not ſo eaſily diſcerned, ſo it is with Sects, which if they once grow vp and ſhed their ſeed, they cannot be clenſed, they multiply ſo faſt, and grow ſo thick, that commonly they ouergrow the good Religion. And likewiſe in goodly fruitfull Orchards, where trees are peſtered thick together, the bad trees that are vnfruitfull, hinder the proſpering of the good trees, that they cannot be ſo fruitfull as otherwiſe they might be. Euen ſo, is it with the good and ſound Religion of the Goſpell, amongſt other wicked Sects and deuiſions of opinions. But if laborers were purpoſely appointed for the one, and ſubordinate Miniſters for the other (becauſe the eie of the Magiſtrate cannot ſee all) both the one, and the other, might be freed from theſe great inconueniences.

For thoſe Trees properly are made to burne,
As ſome to build, and ſome for other turne.

The vſe of Trees is diuers, according to their natures: ſome are for timber and building: as we read, 2. *King.* 5. 56. *And behold (ſaith Salomon) I purpoſe to build an houſe vnto the name of my Lord my God. Now therefore commaund that they hew me Cedar trees out of Lebanon*: of ſuch trees, that is, of the faithfull, God hath beautifully built his Church militant heere on earth; *Yee are Gods husbandrie, and Gods building*, 1. *Cor.* 3. 9. Now concerning Thornes and Bryars, that is, the wicked, they were from the beginning ordained for the fire. And ſo likewiſe euery tree though it bring forth fruit, yet if the fruit be not good, *it is hewen downe and caſt into the fire*, *Math.* 7. 10. *If any man abide not in me* (ſaith Chriſt) *he is caſt forth as a braunch, and withereth and men gather them, and caſt them into the fire, and they burne.*

13 *This when I had peruſed curiouſly,*
The Angell led me to a goodly Vine-yard,
Kept by a Tyrant, who ſwore furiouſly
That he would kill me with his bloudy whineyard,

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By this Vineyard is meant the Church of Rome (in reſpect the Gotpell of Chriſt is there preached, though with many Hereſies) and by the Tyrant is vnderſtood the Pope, whoſe bloody diſpoſition I need not tell to the world, he is ſo well known, & manifeſted to be ſuch as *Salomon* ſpeaketh of, *Pro.28,15. As a roaring Lyon is a wicked Ruler ouer the poore people, for he can neuer be ſatisfied, but euer oppreſſeth and ſpoileth*, And he is worſe then *Herod* the tyrant, who ſent forth and ſlew all the male children that were in Bethlehem, and in all the Coaſts thereof, from two yeare olde and vnder: For the Pope he neither ſpareth men, women nor children, yong nor olde. The Prophet *Mica. cap 3.2.* writing againſt the tyranny of falſe prophets, ſaith, *They hate the good and loue the euill, they pluck off their skinnes from them, and their fleſh from their bones, and they eate alſo the fleſh of the people and breake their bones, and chop them in peeces as for the pot, and as the fleſh within the Caldron.* And as the Prophet *Zeph.* ſpake concerning the Citie of Ieruſalem, ſo it may be fitly applyed to the Citie of Rome *Zeph.3.1.2.3.4. Woe to her that is filthie and polluted, ſhe heard not the voice, ſhe receiued not correction, ſhe truſted not in the Lord, ſhe drew not neare vnto her God; her princes within her are as roaring lyons, her Iudges are as wolues in the euening, which leaue not the bones till the morrow, her Prophets are light and wicked perſons, her prieſts haue polluted the Sanctuary, they haue wreſted the Law.*

The Angell ſau'd mee.

It is the Lord that deliuereth vs out of all aduerſitie, 2.Sam. 4.0. *Dauid* in the 22. Chapter of the ſame Booke, 2.3. verſes, confeſſeth, that *the Lord was his Rock, his fortreſſe, and he that deliuered him*: ſaying further. *God is my ſtrength, in him will I truſt, my ſheild, and the horne of my Saluation, my high tower, and my refuge. my ſauiour, thou haſt ſaued me from violence. Euery word of God is pure, he is a ſheild to them that truſt in him*, Pro.30.5.

and

——————— *and compel'd him to*
Declare the miſchiefes which he there did do.

It is the iuſtice of God, that the wicked confeſſe their ſins to their condemnation, for they will not beleiue to obtaine remiſſion: and their own words ſhall be a ſufficient proofe to condemne them if there were no other thing.

*Euery man ſhall be iuſtified or condemned by the words of his owne mouth, Math.*12.37. *Pharaoh called for Moſes and Aaron, and confeſſed that he had ſinned, and that the Lord is righteous, but he and his people were wicked, Exod.*6 27.

14 *Then thus the Tyrant timerouſly ſaid,*

This ſheweth that the power of God maketh the wicked afraid: The Iſraelits hauing ſeene *the mightie power of God feared the Lord, Exod.*14.31. *Adam* after he had ſinned was afraid of God, *Gen.*3.10.

And the word of the Lord is heerein fulfilled, for the Lord threatneth *they ſhall be afraid in their Chambers, which prouoke him by Idolatrie, Deut.*32,25.

Northward from hence there is within a Land,
Amidſt the Sea, a fruitfull Paradice made,
Where goodly Vines in curious order ſtand,
Which proue exceeding plentifull: ———

That is, within this Iland of great Britaine, which lieth Northward from Rome, the Goſpell of Ieſus Chriſt which is compared to a fruitfull Paradice of Vines, doth plentifully abound, and the profeſſion thereof is ſpread throughout the ſame, like as goodly Vines floriſh and ſpread. The Prophet *Dauid* ſpeaking of the Church, *Pſal.*80.8. compares it to a Vine, *Thou haſt brought a Vine out of Ægipt, thou haſt caſt out the Heathen, and planted it, thou madeſt roome for it, and diddeſt cauſe it to take root, and it filled the Land, the mountaines were couered with the ſhadow of it, and the boughs thereof are like goodly Cedars, ſhee ſtretched out her braunches vnto the Sea, and her boughs vnto the Riuer.*

I am

I am the Vine (ſaith Chriſt) *and my father is an husbandman, Iohn* 15.1.

——————————— *And there*
I ſometime great authoritie did beare.

Too great was the Popes authoritie in this Kingdome, when before the Reigne of King *Henry* the eight he had the ſupremacie.

15. *And thoſe faire Vines to all eſtates were free,*
As well the Plough-man as the Potentate,
And euery beggar might ſufficed bee,
Without controlement of the Magiſtrate,

The freedome of the Goſpell is two-fold: free of expence and reſtraint. The Apoſtle *Paul* 1.*Cor.*9.18. ſpeaking of the Preaching of the Goſpell, ſaith thus, *What is my reward then, verily, that when I preach the Goſpell I make the Goſpell of Chriſt free, that I abuſe not mine authoritie in the Goſpell*, that is, that I be not chargeable to them to whom I preach, ſeeing that they thinke I preach it for gaines.

And the ſame Apoſtle, 2.*Tim.*2.8.9. exhorting *Timothie* to be conſtant in trouble, to ſuffer manly, and to abide faſt in the wholeſome Doctrine of our Lord Ieſus Chriſt, bids him remember, *that Ieſus Chriſt made of the ſeede of Dauid, was raiſed againe from dead*, according to Saint *Pauls* Goſpell, wherein the Apoſtle *ſuffered trouble as an euill doer euen vnto bonds, but the word of God is not bound*, thereby ſhewing that notwithſtanding his impriſonment, the word of God hath his race, and increaſeth.

That all degrees by vertue of that Grape,
Grew perfect wiſe, ſober, temperate.

Who ſeeke wiſedome early ſhall finde it, that is, they that ſtudy the word of God diligently, and with a deſire to profit ſhall finde wiſedome: *Riches and honour are with her, euen durable riches and Righteouſneſſe*, that is, *ſpirituall treaſures and heauenly things*, *Pro.*8.17.16. *Moſes* exhorting the people to keepe the ordinances and lawes of God, *Deut.*4.6. tels them,

that

that is their wiſdome and their vnderſtanding in the ſight of the people, which ſhall heare all thoſe ordinances, and ſhall ſay, onely this people is wiſe, and of vnderſtanding, and a great Nation. The wiſdome of the World is but fooliſhneſſe with God, 1. Cor. 1.20 But vnto them which are called both of the Iewes and Grecians, Chriſt is the power of God and the wiſedome of God, for the fooliſhneſſe of God is wiſer then men, and the weakeneſſe of God is ſtronger then men, 1. Cor. 1.24.25.

Alſo the words of God are the words of ſobrietie and truth, as appeareth in the *Acts* of the Apoſtles 26.25. where the Apoſtle *Paul* reherſing his conuerſation to approue his Innocencie, being accuſed before *Feſtus*, ſaid, *I am not mad noble Feſtus, but ſpeake the words of truth and ſoberneſſe.*

16 *But I by craft and diuelliſh inuention,*
Deſiring their ſubuerſion, cut thoſe Vines
Vnſeaſonably, to hinder their extenſion
In growth and ſpreading. ——————

The Deuill and the Pope haue euer yet beene enuious againſt the propagation of the Goſpell, and haue laboured by all the deuiſes that poſſibly they could, to extinguiſh, or at leaſt to obvmbrate the true light thereof, wherefore it was a ſubtile deceit of the Pope, to haue the word of God ſet forth in the Latine Tongue, which the common people could not vnderſtand, whereby the knowledge of the Goſpell was like the Sunne in Eclips, and could not be ſo generally ſpread as if it had beene written in their naturall Engliſh, ſo thereupon it may be ſaid, that it was vnſeaſonably cut, to hinder the extention thereof.

The Apoſtle *Paul* 1 *Cor.* 14.1.2. ſpeaking againſt prayer and ſeruice in a ſtrange tongue, exhorteth men to *follow after loue, and couet ſpirituall gifts, and rather, that they may propheſie,* (that is, to expound the word of God to the edification of the Church) *for he that ſpeaketh a ſtrange tongue, ſpeaketh not vnto men but vnto God, for no man heareth him,* (that is, vnderſtandeth him.)

Alſo

Alſo in the 4. and 5. *verſes* of the ſame Chapter, the Apoſtle ſaith, *hee that ſpeaketh ſtrange language edifieth himſelfe,* (for hee profiteth none ſaue himſelfe) *greater is he that propheſieth, then he that ſpeaketh diuers tongues, except he expound it that the Church may receiue edification.*

And as oftentimes
As I with blond the Rootes ſhould haue made moiſt,
A poyſon ſtrong I cloſely in did foiſt.

That is, as often as the Pope and his Miniſters ſhould haue ſincerely deliuered the word of God to the people according to truth, wherby it might haue taken roote in their hearts, So often they preached their own inuentions, bringing in many horrible new hereſies which poyſoned the peoples vnderſtanding. S. *Paul* gaue them other direction, 2 *Tim.* 2 15. *Study* (ſaith he) *to ſhew thy ſelfe approued vnto God, a workeman that needeth not be aſhamed, deuiding the word of truth aright.* But the words of that holy Apoſtle, 1. *Tim* 4. 1. 2. 3. are truely verified in the Pope and his Miniſters. Now the ſpirit ſpeaketh euidently, *that in the latter times ſome ſhall depart from the faith, and ſhall giue heede vnto ſpirits of error, and doctrines of Deuils* (meaning falſe teachers) *which ſpeaking lies through hypocriſie, haue their conſciences burned with an hot Yron, forbidding to marry, and commanding to abſtaine from meates, which God hath created to be receiued with giuing thankes, of them which beleeue and know the truth.* And as for the Goſpell, as it is profeſſed by them, *Deut.* 32. 32. 33. there it is decyphered, *Their Vine is the Vine of Sodom and the Vines of Gomorah; their Grapes are Grapes of gall, their Cluſters bee bitter, their Wine is the poyſon of the Dragons, and the cruell gall of Aſpes.*

17 *Which to conceale from mens detection,*
This tricke I had: I ſuffered none to come
Within that Paradice for to make collection,
To caſt a miſt before the peoples eies, that they might not diſ-

discerne the false Doctrine and superstitious ceremonies which were then brought into the Church, the Pope would suffer none to haue the Bible in English, lest their heresies should be detected, and their discipline despised, (for the Pope and his Ministers know in their consciences, if they haue any consciences (or else God lighten their vnderstanding, that they may know) that their Doctrine is a Doctrine of vanity, and the worke of errors, according to the Prophet *Iere.*10.8 *They altogether dote and are foolish, for the stock is a Doctrine of vanity. Where because the people thought that hauing Images was a meane to serue God, and to bring them to the knowledge of him, the Prophet sheweth, that nothing more displeaseth God, nor bringeth man into greater errors and ignorance of God.*

But I my selfe in person, or else some
Of my Confederates whom I put in trust,
Deliuer'd them how, and to whom we lust.

The common people wanting the knowledge of the Latine tongue, were forced to receiue the word from the Priests, deliuered according to their owne fantasies, and so were deluded by these false teachers: of whom the Apostle *Peter* prophesied, 2 *Peter* 2 1.2.3. *But there were false Prophets also among the people euen as there shall be false teachers among you, which priuily shall bring in damnable heresies, euen denying the Lord that hath bought them, and bring vpon themselues swift damnation, and many shall follow their damnable waies, by whom the way of truth shall bee euill spoken of, and with couetousnesse shall they, with feigned words, make marchandize of you*, which is euidently seene in the Pope and his Priests, which by lies and flatteries sell mens soules, so that it is certaine that he is not the successor of *Simon Peter*, but of *Simon Magus*

18 *Many diseases hereupon did grow,*
The Ague, Palsey, Megrims, Scurfe and Scab,

This

This falſe Doctrine brought in by the Pope and his Prieſts hath wrought many ſects, opinions, and diuiſions in this our true Catholike Church, and by that meanes, many doubts, queſtions and controuerſies did ariſe, which are compared to Agues, Palſies, and Megrims, and are as great a blemiſh to the true faith in Ieſus Chriſt, as a ſcurfe or ſcab is to a naturall mans body. *For this cauſe*, ſaith Saint *Paul*, 1 *Cor.* 11. 30. *many are ſicke and weake among you, and many ſleepe*, that is, they dyed or be dead.

The cauſe of Sicknesſes they did not know,
For no man of the Grapes ſuſpition had.

The Pope and his Prieſts will ſay that they are the people of God, make a fayre outward ſhew of ſanctitie in words, but not in action, for they abuſe Gods Name, and colour it with ſhadow of Religion to cloake their hypocriſie. The Prophet *Micah* 3. 11. ſpeaking of the heads of the houſe of *Iaacob* and the princes of the houſe Iſraell, figureth out plainely the ſtate of Rome: ſaying, *They abhorre iudgement, and peruert all equity: They build vp Zion with blood, and Ieruſalem with iniquity*, (that is, they build them houſes by bribery) *The heads thereof iudge for rewards, and the Prieſts thereof teach for hire, and the Prophets thereof propheſie for money, yet wil they leane vpon the Lord, & ſay, Is not the Lord amongſt vs? no euill can come vpon vs*: which hypocriſie being thus cloaked with Religion, is the more free from ſuſpition of the people.

By this I got at ending of their dayes
All that they had for Roſemary and Bayes.

The ſilly people were taught ſuch blinde deuotion, that notwithſtanding their dayly offerings to Idols, which came to the vſe of the Prieſts, and whereby they grew exceeding rich, commonly at the time of their deaths they would bequeath all, or the greateſt part of their ſubſtance to maſſing Prieſts for maintenance of lights, obits, and prayers for their

their ſoules, perſwading themſelues verily that they ſhould neuer be ſaued without ſuch fond babling, and ſo the whole Kingdome almoſt came into the hands of the Church-men. So thoſe Dirges are alluded to a little Roſemary and Baies, as to a thing of no value or reſpect, but they are hardly ſo good, for indeed the Roſemary and Bayes is a decent ornament for the corps when it is carried to the graue, but as for the ſongs and prayers, and their faigned power to doe the ſoule of the dead any good, or to be any ornament thereunto, there is no true Chriſtian, but will hold him a very ſimple vnderſtanding man that imagines it: For, as a man dyeth, ſo ſhall hee come to iudgement. *Eccles* 11. 3. *If the tree doe fall toward the South, or toward the North, in the place that the tree falleth, there it ſhall be.*

19 *At length my helliſh purpoſe was deſcride*
By one that vomited a poyſoned Grape,
By reaſon of an Antidote applide.

The whole circumſtance hereof is largely and truely recorded in the Booke of the Martyrs of the Kingdome of England, among the memorials and acts done in the time of the Reigne of King *Henry* the eight, to which for breuity the Reader ſhall be referred. Thus much onely may bee ſaid, That it pleaſed the Lord to illuminate the vnderſtanding of that renowned, vertuous & well affected King with the light of his truth, whereby hee diſcerned the hypocriſie of the Pope and his miniſters. And then cauſed the Bible to be printed in Engliſh, and the glorious Goſpell of Chriſt Ieſus to be truely preached, and ſo the whole kingdome was plentifully fed with the heauenly and ſpirituall food of the Soule, which that famous and bleſſed King hauing receiued and digeſted, it was to him as a preſeruatiue, or an Antidote againſt the Hereſies of Rome, and cauſed him as it were to vomit out thoſe vilde errors out of the Church of England.

And

And all the Country then did beare me hate,
And for those faults which I committed there.
They banisht me, and so I thence came here.

Here the people began to obserue the Doctrine and institution of Saint *Paul*, that is, *to flye from Idolatry*, 1. *Cor.* 10. 14. and to hate those detestable follies, and superstitious vanities which hindred them from the true seruice of God, according as our Sauiour Christ saith, *Luke* 14 26. *If any man come to mee and hate not his Father and Mother, and Wife and Children, and Brethren and Sisters, yea, and his owne life also (that is,* he that casteth not off all affections and desires which draw vs from Christ) *cannot be my Disciple.* And the gouerment of the Church being setled according to the profession now vsed, the Pope was not onely iustly depriued of his Supremacie, but his authoritie and traditions were quite abellished out of the knigdome, his Ministers put to silence, their religious or rather irreligious houses (as I may rightly tearme them) vtterly defaced, according as the Lord commanded. *Deut.* 12. 2. *Ye shall vtterly destroy all the places wherein the Nations which yee shall possesse, serued their Gods vpon the high Mountaines, and vpon the hils, and vnder euery greene tree, Also ye shall ouerthrow their Altars, and breake downe their pillars, and burne their groues with fire, and yee shall hew downe the grauen Images of their Gods, and abolish their names out of that place.*

20 *And all these Vines which here you planted see,*
Are of that sort, which I from thence did bring:

The Pope and his Ministers in the manner of their worship in many things doe much derogate from Gods glory, insolently attributing their praiers either to dumbe Idols, or to Saints, or Angels, which can doe them no more good then the *golden Calfe that the Israelits worshipped*, *Exod.* 22 4. Which afterwards *Moses* abolished, *Exod.* 32. 20.

Such was the Religion of the Romish Catholike when that

that Religion was here profeſſed, and ſuch or rather worſe is it now at Rome.

But I haue cauſed other weeds to be
Set with them that they may together ſpring,
And both at one time put into the Preſſe,
The Grapes and weeds to make a mingled meſſe.

By theſe Weedes is meant the worſhipping of Idols, inuocation of Saints, their rabling repetitions of *Pater-Noſters*, *Aue-Maries* and *Creedes*, their ſuperfluous Sacraments, Tranſubſtantiation, their obits, lights, and prayers for the dead, the Popes Buls and Pardons, and many other ſuch vaine inuentions which were neuer heard of in the time of the Apoſtles, nor ſince vſed in any Church but in theirs, neither indeed ought any ſuch to be vſed, ſeeing the Lord hath forbidden it with his owne mouth, as it is in *Deut.* 22.9. *Thou ſhalt not ſowe thy Vineyard with diuers kinds of ſeedes, leaſt thou defile the increaſe of the ſeede which thou haſt ſowed, and the fruit of the Vineyard.* By this is meant, we ſhould walke in ſimplicitie and not to be curious of new inuentions. But by this meanes it is true of them that was ſpoken by the Prophet *Iſa.* to the Iewes, *Iſa.* 1.22. *Thy ſiluer is become droſſe, thy wine is mixt with water*, that is, whatſoeuer was pure in thee before is now corrupt though thou haue an outward ſhew.

21 *And to keepe well thoſe weeds, I haue ordain'd*
They be continually vnderpropt with ſtakes,
By ſuch as I haue purpoſely retain'd,
Who in like caſe for their owne lucre ſakes,
Tenne times more curious are to trimme and prime
Their branches, then the branches of the Vine.

By this is perceiued that Birds of a feather will hold together, The Pope and his Prelates to make their Doctrine more probable, haue conſpired together like the falſe Prophets and Prieſts of Ieruſalem, *Ezec.* 22.25.26. *There is a conſpiracie of her Prophets in the mids thereof like a Roaring Lyon rauening the prey, they haue deuoured ſoules, they haue taken*

the

the riches and precious things, they haue made her many widows in the midſt thereof, her Prieſts haue broken my law & haue defiled mine holy things, they haue put no difference betweene the holy and prophane, neither diſcerned betweene the vncleane and the cleane, and haue hid their eyes from my Sabbaths, that is, they haue neglected my ſeruice, *and I am prophaned amongſt them.* And theſe are ſuch as the Apoſtle *Paul* told *Titus* of *Tit.* 1. 10. ſaying, *there are many diſobedient and vaine talkers and deceiuers of mindes, whoſe mouthes muſt be ſtopped, which ſubuert whole houſes, teaching things which they ought not, for lucre ſake*, 2. *Tim.* 3. 6. *Of this ſort are they which creepe into houſes, and leade captiue ſimple women laden with ſinnes, and led with diuers luſts*: And in the margent of that text, they are expounded to be Monkes, Friars, and ſuch hypocrites, which I alſo meane to be thoſe whom the Pope hath retained and appointed in his Church to vphold his hereſies

22 *This mingle-mangle compoſition,*
Hath much beſotted all the Peoples braines,

The Prophet *Iſai* ſpeaking againſt the Iſraelits, to wit, of the hypocrites which were among them, who were altogether corrupt in life and doctrine, cryeth out againſt them. *Iſa* 28. 7. 8. *They haue erred becauſe of wine, and are out of the way by ſtrong drinke, the Prieſt and the Prophet haue erred by ſtrong drinke, they are ſwallowed vp with wine, they haue gone aſtray through ſtrong drinke, they fayle in viſion, they ſtumble in iudgement, for all their tables are full of filthy vomiting, no place is cleane.* And as natural wine immoderately taken beſotteth the braines of the outward man, and cauſeth drunkennes, ſo the ſuperfluity and dregs of the Romiſh hereſies filleth the inward mans vnderſtanding with ſpirituall drunkenneſſe, a beaſtly kinde of life, vomiting their vncleane errors out of their foule gorges.

And ſuch is their fond ſuppoſition,
They hold him curſt that from this drink refraines:

It

It is not vnknown to any that know any thing an all of the Popes malitious disposition, how he and his Prelates curse the children of God (that follow not his vilde traditions) with Bell, Booke and Candle, as they say: Witnesse his Buls, which very often haue beene sent out against the Lords annointed Kings and Princes, and their people and Nations; and also his excommunications. But as wee are the children of *Abraham* the father of the faithfull through Christ Iesus, elected and called to our profession, so let vs stand fast in our faith, and then the Lord will turne their curses vpon their owne heads, as he promised *Abraham*; saying; *I will blesse them that blesse thee, and I will curse them that curse thee, Gen.* 12.3.

The gaines being great for selling of this Ale,
Hath lift my head as high as Dragons taile.
23. *And all the Countrie call me Demy-god,*
Bending their knees to me with great deuotion,
And offer Gold, Iewels and Emmerods,
And all they haue for this my potion:

The yearely profit which comes into the Popes treasurie for pardons and redemption of soules out of purgatorie, amounteth to a great sum, The *Peter*-pence spoken of in the booke of Martyrs paid quarterly to the Friars, came to aboue 500000 li. yearely alone, Their mortuaries, gifts and legacies for Requiems, obits, and lights, is an vnknowne value: The peoples offerings at the Altar and to Images which come to the Priests vle, is a secret gaine. But if wee reckon all the trickes which they haue to get money, and adde the profit together, it will arise vnto an vnspeakeable masse of wealth. The Booke of Martyrs in the time of King *Henry* the eight, demonstrateth many worthy memorials heereof, and other the deuises of the Pope and his prelates, to which I also referre the Reader. But by this meanes we see the Pope is growne mightie in riches and power, And

as the Apoſtle *Paul* ſaith, 2. *Theſſ.* 2. 4. ſpeaking of Antichriſt, *he exalteth himſelfe againſt all that is called God, or that is worſhipped, ſo that he doth ſit as God in the Temple of God, ſhewing himſelfe that he is God.*

But out alas, their blind inchaunted ſight
Sees not the Adder me that doth them bite.

The Apoſtle *Paul* to the *Eph.* 4. 18. as before is ſaid, exhorteth the Epheſians *not to walke as other Gentiles in vanitie of their minde, hauing their cogitations darkened, and being ſtrangers from the life of God through the ignorance that is in them, becauſe of the hardneſſe of their hearts.* Which example is very good for vs to ſollow, Let vs not walk as the Romiſh Catholikes, for it is with them as it was with the Iſraelites when they prouoked the Lord with ſtrange Gods by changing his ſeruice for their ſuperſtitions, *Deut.* 32. 28. *They are a Nation void of Councell, neither is there any vnderſtanding in them.* For if the Romiſh Catholikes were directed by the true light of the Goſpell, *which maketh all things manifeſt, Eph.* 5. 13. they would eaſily diſcerne the deluſions of the Pope and his Miniſters, who deceiueth them as the Serpent deceiued *Enah.*

24. *And that my gaine may be inlarg'd the more,*
I haue deuis'd a Law on paine of death,
That none the Iuyce of Grapes ſhall taſt, before
The Iuyce of Weedes be mixt, whereby of breath
I haue bereaued thouſands with this blade,
Which for that purpoſe only I haue made.

Here is ſet forth the tyrannie and bloody perſecution of the Pope. We reade *Acts* 8. 1. *that Stephen was ſtoned to death for the Goſpell of Ieſus Chriſt, and that at that time there was a great perſecution againſt the Church which was at Ieruſalem, and they were all ſcattered abroad through the Regions of Iudea and Samaria,* except the Apoſtles.

But

But if we turne ouer all the Hiſtories of the Iewes and Gentiles, we ſhall not finde greater examples of crueltie, and more diuelliſh plots of treachery, againſt the true Church of God then hath beene acted and conſpired by the Pope and his confederates, Prieſts, Ieſuites, Fryars, Monkes, &c. and their followers. Witneſſe that heauenly Communion of Saints, that great companie of Martyrs which haue patiently ſuffered death for the Goſpel', by his cruell and bloody hand, ſome in this our Nation, and thoſe an infinite number, ſome in France, Italy, Germanie, and other places beyond the Seas. So that if there were no other argument, this were ſufficient to proue that his inuentions proceed from the Deuill and not of God nor good men.

Wee reade in the *Reuel.* 17.4. of a viſion deſcribed *of a woman araied in purple and ſcarlet and guilded with gold, &c.* This woman is the Antichriſt, that is, the Pope with the whole body of his filthie creatures who afterwards in the *6. verſe* of the ſame Chapter (inferring his mercileſſe ſeueritie) is ſaid, *to be drunken with the blood of Saints, and with the blood of the Martyrs of Ieſus.*

25 *The Angell anſwer'd, For this impious fact*
A Iudgement on thee ſuddenly ſhall come,
Worſe then the Serpents curſe, for his vilde Act
Which in deluding Euah *he had done:*
Vengeance from Heauen ſhall one day driue thee out
From this faire Vineyard with thy Rabble rout.

Here is ſet forth the iudgement of him and all perſecuters. The viſion of the beaſt mentioned, *Reuel.* 17.8. is meant by the Romane Empire, which being fallen into decay, the whore of Rome vſurped authoritie, and as he proceeded from the Deuill, thither ſhall returne, as in the Margent of the Text, The words are theſe, *The beaſt that thou haſt ſeene was and is not, and ſhall aſcend out of the bottome-*

leſſe pit, and ſhall goe into perdition. And *Reuel.*18.2.the ouerthrow of Rome is deſcribed vnder the name of Babylon thus, *And the Angell cried out mightily with a loud voice, ſaying, It is fallen, it is fallen, Babylon that great Citie, and is become the habitation of Deuils, and the hold of all foule ſpirits, and a Cage of euery vncleane and hatefull bird.* Againe, *Reu.* 19. 19. 20. the deſtruction of Rome is prefigured in theſe words, *And I ſaw the beaſt, and the Kings of the earth, and their warriours gathered together to make battaile againſt him that ſate on the horſe and againſt his ſouldiors,* (that is, the Pope and the worldly Princes ſhall fight againſt Chriſt,) *but the beaſt was taken, and with him that falſe Prophet that wrought miracles before him, whereby hee deceiued them that receiued the beaſts marke, and them that worſhipped his image, Theſe both were caſt into a lake of fire burning with brimſtone:* (which will bee accompliſhed at the ſecond comming of Chriſt.) Alſo, *Reu* 20.10. there is his perpetuall damnation ſet forth in theſe words, *And the Diuell that deceiued them was caſt into a lake of fire and brimſtone, where the beaſt and the falſe Prophet ſhall be tormented euen day and night for euermore.*

26. *Who pitifully ſhall lament thy caſe,*
The aſpect thereof will be ſo vehement:

It is written of the whore of Babylon. *Reuel.*8. 8.9.10. 11. *That her plague ſhall come at one day, death, and ſorrow, and famine, and ſhee ſhall be burnt with fire: for ſtrong is the Lord God which will condemne her, And the Kings of the earth ſhall bewaile her, and lament for her, which haue committed Fornication, and liued in pleaſure with her, when they ſhall ſee the ſmoake of her burning, and ſhall ſtand a farre off for feare of her torment, ſaying; Alas, alas, the great Citie of Babylon, the mighty Citie, for in one houre is thy iudgement come, And the Marchants of the earth ſhall weepe and wayle ouer her, for no man buyeth her ware any more.* By that is meant both they that temporally haue had profit by the ſtrumpet, and alſo the

the ſpirituall Marchants ſhall for ſorrow and want of their gaine cry out and deſpayre: for beſides their ſpirituall liuings, the Monkes and Fryers, as ſomtimes they were here in England, being ſtewards to Cardinals, Biſhops, and Abbots, were temporall Marchants, and held and occupyed Farmes, Mannors, Granges, &c.

But others ſhall reioyce at thy diſgrace,
And for deliuerance from thy miſcheifes ſent.

The children of God ſhall reioyce at the fall of Antichriſt, as in the *Reuel.* 19. 1. prayſes are giuen to God for iudging the Whore, and for auenging the blood of his ſeruants, in theſe words: *And after theſe things I heard a great voyce of a great multitude in heauen, ſaying, Hallelu-iah, Saluation, and glory, and honor, and power, be to the Lord our God, for true and righteous are his iudgements, for he hath condemned the great whore, which did corrupt the earth with her fornication, and hath auenged the blood of his ſeruants ſhed by her hand.*

And therefore double ſhalt thou puniſht be,
For thy deluſion and vilde Tyrannie.

In the 137. *Pſal. ver.* 8. 9. They are ſaid to be bleſſed that could repay the like to Babylon, where the Iſraelites were ſo tyrannouſly handled, *O daughter of Babel worthie to be deſtroyed, bleſſed ſhall he be that rewardeth thee as thou haſt ſerued vs, bleſſed ſhall hee be that taketh and daſheth thy children againſt the ſtones.* But in the *Reu.* 18. 6. ſpeaking of the whore of Rome, it is ſaid that her reward ſhall be double, *For there was a voice heard, ſaying, Reward her euen as ſhe hath rewarded you, and giue her double according to her workes, and in the cup that ſhe hath filled to you fill her the double.*

27 *And then me thought I was tranſlated thence*
Into a Paradice repleniſhed
With fruitfull Trees, Corne, Vines, and Hearbs. ———

By this Paradice is meant the Kingdomes of England, Scotland and Ireland A comprehenſible Type of the in-

comprehenſible excellencie of the holy Ieruſalem, ſpoken of in the *Reuel.*21.10. deſcending out of Heauen from God. And by the Trees, Corne, Vines and Herbes, is vnderſtood how plentifully the word of God aboundeth there: for ſometimes the Goſpell of Ieſus is compared to a Tree, *Reuel.*22.2. *Which beareth* 12. *manner of fruits, and gaue fruit euery moneth, and the leaues of the tree ſerued to heale the Nations with:* This is the tree of life, Chriſt the life of his Church, and is common to all his, and not peculiar to any one ſort of people. Sometimes the Goſpell is compared to Corne, as in the parable of the ſower. *Math.*13.3. *Behold a ſower went out to ſowe, &c.* Sometimes it is compared to Vines, as before is mentioned in the 14. ſtaffe. And in reſpect the Goſpell is the ſpirituall foode of the ſoule, it may bee compared to herbes and any other ſuſtenance, which is the naturall foode of the bodie, applying the one to the ſoule ſpiritually as the other is applyed to the body naturally.

——————————*from whence*
The Tyrant had before beene baniſhed:
Who when he kept it was not ſo perfidious
As is the man that keepes it now Religious.

This our Nation is the Paradice where the pope ſometime did beare ſuch great authoritie, as before is relation made in the 14. ſtaffe: And from whence he and his errors were aboliſhed as in the 19. ſtaffe: Whoſe perfidious treacherie, he himſelfe hath heere already at large demonſtrated. But the Lord be praiſed, wee haue now a Religious Soueraigne Lord King *James*, who is ſupreame head and gouernour of our Church vnder God, to whom for ſinceritie and truth in Religion, the ſpeech of Saint *Paul* may bee appropriated, *Eph.*4. 20. *That he hath learned Chriſt, and hath heard him, and beene taught by him, as the truth is in Ieſus,* that is, he hath caſt off concerning the conuerſation in time paſt *the olde man, which is corrupt through the deceiue-*

able

able lusts, and is renewed in the spirit of his minde, and hath put on the new man, which after God is created in righteousnes and true holinesse.

And for integritie of life, he is like vnto *Samuel*, 1. *Sam.* 12. 3 And for vprightnesse in heart he is like vnto those worthy Kings, *Iosias*, *Hezekiah* and *Dauid*, whose deserued commendations are singularly set forth in the Booke of *Eccles. cap.* 49. And God grant that he may long liue to multiply his vertues in himselfe and his Royall issue.

28 *For hauing Children, be instructs them how*
They may those Trees, Corne, Vines, and Hearbs best keepe
From Caterpillers, Cankers, and the Sow,
That longs into that place by stealth to creepe,
To spoyle the Paradice: Of which sort there were
Some by that Tyrant left of purpose there.

By the Caterpillers and Cankers is meant all such as eyther enuie, or wish hurt to, or depraue, derogate or speake ill of the true Preaching of the Gospell of Christ, of what Religion or Sect soeuer they be: But by the Sow is particularly intended the Papist, of which there bee too many yet remaining, that doe much hurt secretly to the weake members of our Church, animated and set on by the Pope: but by the religious care of our vertuous King, the Paradice is pretty well rid of them, the Church is reasonably cleered, and the word of God more plentifully planted amongst vs, then heretofore it hath beene. And herein all the world may see his Maiesties great prouidence in the education of his Children, for the continuance and vpholding of the Gospell, according to the commandement of the Lord, *Deut.* 11. 18. 19. *Therefore shall you lay vp these my words in your heart and in your soule and binde them for a signe vpon your head, that they may be as a frontlet betweene your eyes, and you shall teach them your Children, speaking of them when thou sittest in thine house, and when thou walkest by the way, and when thou lyest downe, and when thou risest vp.*

29 *So that this Paradice is like to flouriſh*
Vntill the finall period of all things,
For his fayre iſſue know well how to nouriſh
Thoſe holy Plants, and thoſe cleere water-ſprings
Running there-through to keepe from foule pollution
Till all things haue their finall diſſolution.

Here is ſet forth the excellent towardneſſe of our renowned *Prince Charles, Prince of Wales, Frederick Prince Elector Palatine,* and the *Lady Elizabeth,* his Wife, as the Iſſue of our Royall King, which may well be ſaid to be fayre and beautifull: Not as *Abſolon, That was comely in outward proportion onely,* 2 *Sam.* 14. 25. Nor as *Saul which was a goodly young man and a fayre,* 1 *Sam.* 9. 2. *for among all the Children of Iſrael there was none goodlier then he in perſon:* Nor as *the Daughters of men, whom the Sonnes of God ſaw were fayre, Gen.* 6. 2. For this is but the beauty of the fleſh *which withereth and decayeth like graſſe,* 1 *Pet.* 1. 24. But their beautie is an euerlaſting beautie, which excelleth the beautie of all other Princes in Chriſtendome, and like the Sunne appeares glorious to the whol World, their beauty is the Deuine beautie of their ſoules, made and faſhioned after the image of Chriſt Ieſus. The holy plants of that Paradice they haue learned of their royall father to nouriſh, that is, they allow and maintaine the Goſpel truely preached amongſt vs, and to keepe thoſe cleere waterſprings from pollution, that is, that the word of God be not defiled with Hereſies, whereupon dependeth a great hope of the proſperous eſtate of this kingdome, for the Lord hath promiſed, *that whoſoeuer meditateth his word continually, his daies ſhall be multiplied, and the daies of his children, as long as the Heauens are aboue the earth,* Deut. 11. 21.

30 *And how prouiſion is by Vertue made*
To keepe the Caterpillers from the trees,
Is thus; A fire vnderneath is laid,

Whoſe

Whoſe ſmoake conſumes them as in ſwarmes of Bees
Is vſed commonly to rid the Drones,
And ſo they proue continuall fruitfull ones.

Vnder the name of Vertue is comprehended our Royall King *Iames*, for whoſe deſert no leſſe name can bee giuen him, ſeeing that God hath endued him with ſuch full meaſure of Faith, knowledge, temperance, and godlines, which is euidently ſeene in that he is continually carefull and prouident that the Goſpell of Chriſt may haue free propagation, and ſo proue fruitfull amongſt his ſubiects, and that it be not hurt or violated by ill affected people, who as Caterpillers are conſumed with fire, ſo are they vtterly deſtroied by the truth of the word profeſſed, *which is alſo compared to fire, Luke.12.49.*

31 *And that the Corne from Cankers may be cleane*
Thouſands of carefull Labourers are fitted
To poliſh, cleanſe, and winnow, by which meane
None but good Seede is to the ground committed:
The like care is to cleare the hearbs from weedes,
So there good Corne and good Hearbs onely breedes.

That the word of God be not mingled with the falſe doctrines of Heretikes, thouſands of diligent preachers are prouided, *who are called Laborers, Math.9.37.* who as S. *Paul* ſaith, *2 Cor.4.2. haue caſt from them the cloakes of ſhame* (meaning ſuch ſhifts and pretences as become not them that haue ſuch a great office in hand) *and walk not in craftineſſe, neither handle the word of God deceitfully, but in declaration of the truth approue themſelues to euery mans conſcience in the ſight of God.*

32 *But to keepe out that beaſtly breed of Swine,*
Three thick-ſet hedges decently are placed
About the Paradice, leſt they ſhould vndermine,
And ſo it might be vtterly defaced:
Theſe fences being ſtrong, this ſtincking rout
Shall ne're get in, though they runne round about.

The

The three thick-set Hedges are three sorts of people principally in this his Maiesties Dominions, which being true and sincere professors of the Gospell of Christ, and stedfast and confident in their profession, doe keep out the Papists insinuation and incroaching into this Kingdome, with the traditions of their deuillish inuentions. And as long as they continue in the true faith of Iesus Christ, it is impossible that the Pope with all his host of erroneous and subtile Clergie, shall euer haue any place heere, though they work neuer so closely, or diligently range about seeking to seduce from the true faith daily by cunning circumstances, such as they finde or suppose to be weake members of the Church of Christ.

33 *The first and out-most hedge is guarded well*
By Champions of valiant condition,
Who watch continually them to repell
With shield and speare, or sword, or such munition:
And if the Swine but once come neare that fence,
One of those weapons sure shall beate them thence.

The first outward hedge or defence consisteth of three degrees of people, viz. Noblemen, Knights and Gentlemen, of vertuous and Religious disposition which being of the number of the faithfull, are well prouided with their spirituall weapons to repell the darts of the Papists. For by the shield, speare or sword is not meant those which are material: for the exercise of such weapons is forbidden in some respect, *Matth.* 26. 52. *Put vp thy sword* (saith Iesus) *into his place, for all that take the sword shall perish with the sword.* And *Reuel.* 13. 10. *If any lead into Captiuitie, he shall goe into Captiuitie* (this is meant of leading soules captiue) *If any kill with a sword, he must be killed by a sword. Neyther indeed is it the sword or bowe or any other materiall weapon whereby Gods children ouercome, Ioh.* 24. 12. But by this shield is vnderstood the shield of faith, by the sword, the sword of the spirit. For the faithfull haue not onely to striue against men and themselues, but also against Satan their spi-

rituall

rituall enimie, which is moſt dangerous, for he is ouer our heads ſo that we cannot reach him, and therefore he muſt be reſiſted by Gods grace. *Dauid* by faith feared not to fight with the Giant *Goliah* with a ſling and a ſtone, for he flung away from him his Armour and weapons which *Saul* put vpon him, 1. *Sam.* 17. 37. 39. Nay, by faith we reſiſt the Deuill, and ouercome both the World & him. 1. *Ioh.* 5. 4. *For all that is borne of God ouercometh the World, and this is the victorie that ouercometh the World, euen our faith.*

Alſo in the *Reuel.* 19. 15. the word of God is called a ſharpe two edged ſword, in theſe words, *And out of his mouth went a ſharpe ſword, that with it he ſhould ſmite the Heathen, for he ſhall rule them with a rod of Yron, &c.* Theſe are infalliable weapons which the weake faith of the Papiſts is not able to reſiſt; which ſhewes that their faith is but counterfeit, and that ours is the true Catholike and Apoſtolike.

34 *But if the Swine doe chance to ſneake vnſeene*
Of all that well approued outward guard,
Within their hedge, a little ſpace betweene
The firſt and ſecond fence, them to reward,
Lye Beagles to diſcouer the intruſion
Of thoſe, that wiſh to Paradice confuſion.

Vnder the name of Beagles is comprehended all ſubordinate officers and Miniſters, who are appointed by the ſuperiour powers to hunt out or make inquiſition or ſearch for all ſlye Recuſants, Papiſts, Ieſuits, Prieſts and ſuch like, who cloſely ſneake and inſinuate into the boſomes and hearts of many well diſpoſed perſons, attempting to extirpate and roote out their well affected thoughts.

35 *Being ſet on by this quick-ſented Crue,*
The ſecond guard, being hunt-ſ-men, ſoone prepare,
Who make thoſe Swine their boldneſſe for to rue,
By force of Iauelin, Piſtoll, Pike, or Speare:
Whoſe proued ſhields, and vertue of their Armes,
Them 'gainſt a thouſand Boares will ſaue from harmes.

After

After theſe ſubordinate officers haue found out any ſuch they report to the Iudges and Councell of this Land, who are put in the place of the ſecond Guard, and are likened to huntſmen, becauſe indeede, if the knowledge of ſuch perſons come once to their eares, either they doe vtterly ſubdue them with their ſpirituall Armes, ſtrong arguments of Religion; or elſe they chaſe them quite out of the Kingdome: whoſe wiſedome in this I cannot ſufficiently expreſſe, and whoſe worthineſſe I want experience to commend. Only thus much I haue obſerued in them which now ſupply thoſe eminent places of autho itie and iuſtice, that they haue a watchfull care for the ſuppreſſion of all hereticall and diabolicall Inuentions that may happen to proceede from the fantaſticall deluſions of ſeducers, and maintenance of ſuch things as ſhall tend to vertuous inſtitutions, and are ſo ſufficiently furniſhed with the weapons of the ſpirit, that a thouſand fooliſh blinde Papiſts with all their philoſophicall deuiſes, are not able to preuaile againſt the leaſt one of them, whereby is approued the ſinceritie and truth of their Religion, & the inuincible power thereof; which as it worketh in them vprightneſſe of heart; ſo it arayeth them with many other vertuous induments, as mildneſſe, aſwell to poore as rich; indifferencie, in the hearing of cauſes, aſwell for ſtrangers as their friends, ſinceritie in affection, ſoundneſſe in their skill and iudgement, conſtancie in their reſolutions, beſides great prudence in politique gouernment, and that which is the true token of a wiſe diſcreete Iudge, to be more apt to heare, ſee, and conſider, then to ſpeake or giue iudgement, which ſhould be alſo in euery perſon of what degree or condition ſoeuer, ſeeing that nature hath giuen all men two eies, two eares, and but one tongue: To conclude, if any Nation vpon the Earth be well ſupplied with a vertuous Councell and vpright Iudges, this Land may boaſt therof, which is furniſhed with ſuch as are ſpoken of *Exod.* 18 21. *Men of courage, fearing*

fearing God, mendealing truly, hating couetouſneſſe, Deu. 16.18. *That iudge the people with righteous iudgement, that wreſt not the Law, nor reſpect any perſon, nor taketh reward, which blindeth the wiſe and peruerteth the words of the iuſt.*

36 *But ſay a foule Swine in a cleane beaſts skinne,*
Were cloſely put (as none but cleane come there)
Thinking by ſubtile policie to get in,
Yet would it be deſcride ere it come neere:
For the third guard is clad in Armes compleat,
And ſearch each beaſt that thither comes to eate.
37 *And they with compleat furniture addreſt,*
In ſingle combat ſhunne no fierce aſſault,
Such manly courage reſteth in their breſt,
From an whole hoaſt they neuer will reuolt,
But fight courageouſly and winne the day,
And carry conqueſt for their prize away.

By this third Guard is meant the Reuerend and learned Biſhops of this Kingdome, which are compleat in all things that appertaine to their place and calling, and they are like a neaſt of Eagles, whoſe eies ſtedfaſtly looke vpon the Sun without winking, whoſe iudgments diſcerne Diuine Myſteries, whoſe profeſſion in Eccleſiaſticall gouernment is ſutable to Chriſts & the Apoſtles preſcription, whoſe preaching & writing manifeſteth the truth of their Religion, and whoſe godlineſſe and vertue is ſeene by their life and conuerſation, whoſe learning aboundeth like the Sea, and whoſe wiſedome extendeth throughout the whole Land, God forbid that euer baſtard egge ſhould be hatcht in this neaſt, for what greater confuſion then errors & diuiſions in Religion; Theſe are they that ſearch the Papiſts inſide though they appeare neuer ſo faire in the outſide. Theſe are the Tutch-ſtones that trie the falſe faith of Recu'ants, Theſe make the Prieſts and Ieſuites appeare to the World as they are, like the Scribes and Phariſes, *Mat.*23.21. *Hypocrites*

crites which make cleane the outside of the Cup and of the platter, but within they are full of bribery and excesse, And like painted Tombes which appeare beautifull outward, but within are full of dead mens bones and of all filthinesse. These are Gods warriors and Champions *that are strong in the Lord, and in the power of his might, Ephes. 6. 10. That haue put on the whole Armour of God, their loines girded with veritie, and hauing on the brest-plate of righteousnesse, and their feete shod with the preparation of the Gospell of peace, and haue taken the shield of faith, the helmet of Saluation, and the sword of the spirit.* Let no simple Romish Catholike presume to make trial of their profound knowledge, least as they deserue, they suffer a disgracefull repulse.

38 *This goodly Paradice thus is safely kept*
From vncleane beasts, chiefely from Wolues and Bores,
By Vertues care and prouident respect,
Who chiefe Commander is, and keepes the dores,
And lets all in and out, and sets these guards,
(Whom for their paines he daily giues rewards.)

39 *And so the Lambs and silly Sheepe feede free*
From the Wolues rapine, and the Swines infection,
Plentie of Corne is alwaies seene to bee,
And fruits great store, by Vertues good direction,
Good Sallet hearbes abaundant, water cleare
(As if it were distild in Riuers there.

Oh that I had the spirit of perfect wisedome, that I might here set forth our *Salomon*, our Royal king in his true shape, of whose excellencie I am rauisht with admiration, *O King, the Lord hath anointed thee with his holy Oile, as he anointed his seruant Dauid Ps. 7 1. 20. Prosper with thy glory, Ride vpon the word of truth, and of meekenesse, and righteousnesse, Ps. 45. 2. 4.* It is thy goodnesse and carefull prouidence O King to elect such worthy and wise Bishops, Councell, Nobilitie and Iudges, for the defence of this Kingdome, who are as guards

and

and bulwarks, Forts and defences against the Rauening Wolues, the merciles Papists, (who as they are the enimies of Christ may be so called, *Mat.* 10.16. also) *That seeke to deuoure the sillie Lambe* your poore subiects. *Acts.* 20.29.

Thou art the sole Commander and Supreame head vnder God of this our temporal Paradice, the Lord make thee great in the Kingdome of Heauen at the day of thy dissolution. By thy protection we haue plenty of spirituall Corne, the bread of life: plenty of spirituall fruits and hearbs, the foode of the soule: and plenty of spirituall water to refresh our spirits, to wit, the Word of God truly taught amongst vs, the Gospell of Christ Iesus, which as I haue shewed before, is thus in seuerall places so compared. And vnder thee O King, we are happy aboue many other Nations for the peace and tranquilitie of our Land.

40 *And those three Guards me thought deuoutly pray'd*
For the continuance of this heauenly place,
And God graunt Vertue all happinesse they said,
And his posteritie, with increase of grace,
Mercy, and peace, for euermore. And then
Legions of Angells answered, Amen.

St *Paul* writing to *Timothy*, 1. *Tim.* 2. 23. declares, that *it is a good & acceptable thing in the sight of God our Sauior, that supplications, praiers and intercessions be made for Kings and for all that be in authoritie*, And heerein is obserued the allegiance of these eminent persons and the generall loue and dutie of the people, whose daily inuocations of God according to the Apostles direction, are deuoutly made for all spirituall and Temporall blessings to be multiplied vpon the King and his Royall Issue, which, the Lord grant may be infinit without number or measure. *Amen.*

FINIS.